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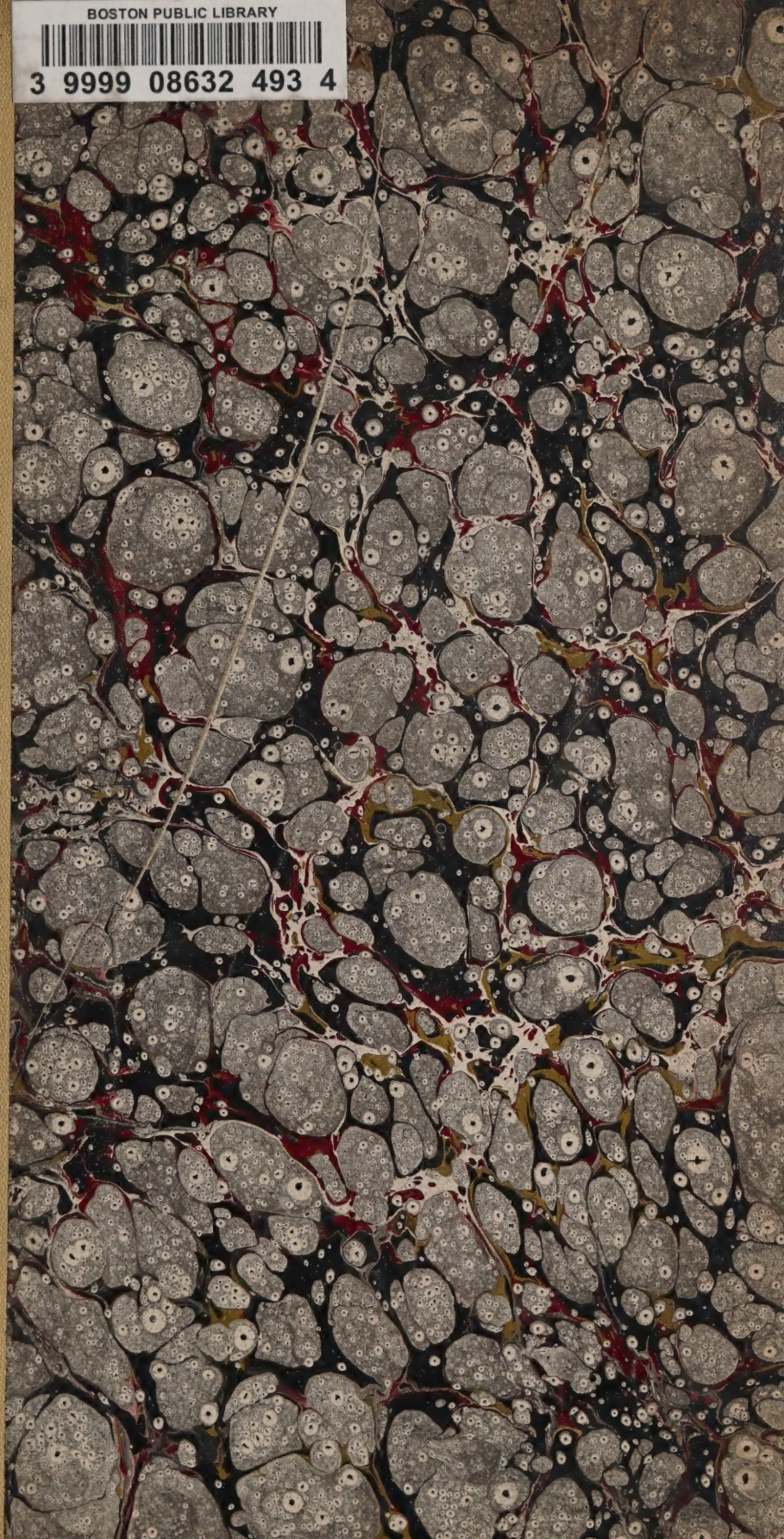

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SERMON

15864

DELIVERED IN THE NEW NORTH CHURCH,

IN BOSTON, JAN. XXVIII. 1849,

ON

7551.171

RESIGNING HIS PASTORAL CHARGE.

BY

FRANCIS PARKMAN.

BOSTON:
PRINTED BY JOHN WILSON, 21, SCHOOL STREET.
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THE following Discourse is not intended for publication. From the nature of the occasion and of the subject, it contains much of a personal and local character that could not be expected to excite any general interest. It is therefore printed only in compliance with the wishes of those parishioners and friends who desired to possess such a memorial of a somewhat extended Ministry. And to them, with the Author's best wishes, it is respectfully and affectionately presented.

BOSTON, *Feb.* 14, 1849.

SERMON.

Acts, xx. 32. — AND NOW, BRETHREN, I COMMEND YOU TO GOD, AND TO THE WORD OF HIS GRACE, WHICH IS ABLE TO BUILD YOU UP, AND TO GIVE YOU AN INHERITANCE AMONG ALL THEM THAT ARE SANCTIFIED.

Should a Christian minister or any Christian friend be desirous of giving utterance to the best wishes of his heart in behalf of those to whom he was united in the relations of nature or friendship, or of a common faith, what terms could he employ so well suited to express them, as those which were uttered by the Saviour for his disciples, and by his apostles after him, in addressing the churches to which they ministered? "I pray," said Christ Jesus, "not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Sanctify them by the truth." With what majesty and tenderness also, with what grandeur and beauty of expression, does his apostle express the wishes of his heart for his Christian brethren! "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family of heaven and earth is named, that he would grant you, according to the riches of his

glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that, being rooted and grounded in love, ye may know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." For his Philippian friends it is his prayer, that their love may abound more and more, in knowledge and in all judgment, that they might be sincere and without offence till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. Finally, in his memorable farewell to the elders of the church of Ephesus, having appealed to them for the sincerity and disinterestedness of his ministry among them, he commends them to God, and to the word of his grace.

And to whom, my friends and brethren of this society, can I at this time better commend you than to God, "the author and giver of all good things," the God of all grace and peace; and to the word of his grace, which enlightens, and sanctifies, and redeems? What higher or holier object can I propose, than that you should be "built up," as individuals and as a Christian church, in faith, and holiness, and love; so that, having worshipped acceptably in these courts of the Lord's house on earth, you may be fitted for an inheritance with the saints in light?

The time, as you know, is drawing nigh, when a new relation is to be formed here, a new Pastor to be ordained, and my own relations with this church to cease. It is not my intention to enter into any extended survey of my ministry, or of the history of this ancient

church, to which, on more than one occasion, I have been led to advert.* Neither have I come here this morning to bid you, my people, a solemn farewell; for I have no delight in such utterances; and I hope, that, though my official relations will cease, those of friendship will remain; that, though I shall no longer meet you as your Pastor, I may still meet you as a friend. I shall still be a resident with yourselves of this city of my birth, and my only home. I have no wish to renounce a profession which was my earliest and exclusive choice, as I have esteemed it also my highest honor; that, since I attained the manly age, has been the employment of my life; the subject of my most anxious solicitudes; and the source, next to the domestic and most intimate relations, of my highest satisfactions. Habit and association, with the hopes of meeting you, will often be leading me, as indeed I was often led long before I became your Pastor, to the streets of this portion of our metropolis; "so that," if I may adopt the words of Paul, "whether I come and see you, or else be absent from you, I may hear of your affairs, that ye stand fast in one spirit, striving together for the faith of the gospel," and maintaining the harmony which, without exception or diminution, has distinguished our union as a society.

But, though I propose no extended surveys, it may be expected on this occasion, and cannot in itself be unsuitable, that I should at the least advert to the past. In the language of the great Leader of God's chosen people, I will invite you to consider the way which the Lord

* See "Century Discourse," November, 1814; and "Historical Discourses," December, 1839.

our God hath led us these many years, and offer some reflections on the duties and responsibleness which the recollections of the past and the hopes of the future alike involve.

And I remark, in the first place, that the period included within the last forty years, for more than thirty-five of which I have served you as your Minister, is one of unexampled interest in the history of mankind; that, whether regarded in its political, religious, or social influences upon nations or communities, our country or the world, no period through the successive revolutions of time has been equally pregnant with events. What hath not God wrought by the might of his arm, by the wonders of his providence, and the resistless energy of his truth, in the hearts of men, in the councils of nations, in the fate of empires! What mighty influences have been at work upon the social condition of man, in the cause of freedom and of peace, for the maintenance of human rights, and the advancement of man's salvation! Some progress, we believe, has been made in the promotion of these great interests; and from what we have already witnessed, and from all we are taught of the moral government of God, we are assured, that He whose sceptre is a sceptre of righteousness, and whose law is love, will in his own time, according to the counsels of his own pleasure, amidst all the impatience, the errors, and the sins of men, accomplish his gracious purposes, and establish the reign of righteousness and peace in the earth.

But we must descend from the wider interests of the

world to those of the community of which we are a part. And, within the period of which we speak, what changes have we witnessed within our city, our churches, the ministry, and the people, — the population advancing beyond all previous experience, so that a little one hath become mighty, and its thirty thousand, a hundred and twenty thousand. If we look to its charities, how have they been extended and multiplied; to its churches of every name, how have they been increased; or to their ministers, how many, having served for a season, some for a very short season, have passed away, and the places that knew them know them no more! Of my brethren of all denominations who were in the ministry in this city at the time of my ordination in 1813, only two remain.* The rest, and in repeated instances their successors in their pulpits, have been called to the grave that awaits us all, or have departed to other scenes of duty among the living. To say nothing here of Howard and West, Eckley and Emerson, of Buckminster, Eliot, and Abbot, — names entitled to our praise, and awakening still in many hearts sacred remembrances, — who is there among us, that, if he has not seen, has not learned to honor the venerable Lathrop, so long the elder among the Pastors, at once our father and friend, and for his gentle virtues so often designated as "the disciple whom Jesus loved;" the honest and earnest Cary, cut off in the opening of his career and the full promise of usefulness; the accomplished Thacher, called away, by the visitations of disease, from the people of his love, and from labors that were his delight, making his grave with

* Rev. Drs. Lowell and Sharp.

strangers in a foreign land; the upright and classic Freeman, alike bold and impartial in his search after truth, and candid towards error; the sagacious Kirkland, uniting the kindest affections with the very spirit of wisdom, the keenest discernment with the gentlest judgment of human infirmity; the eloquent Channing, whose name and whose works have become a praise, not among ourselves alone, but among the enlightened and philanthropic of distant lands; the sincere and single-hearted Greenwood, in whom we witnessed at once an apostolic simplicity and the refinements of an exquisite taste; and, lastly, the spiritual and evangelic Ware, who consumed his strength amidst the labors of a devoted ministry, wise to win souls, skilful to train others for the altar at which he had himself so faithfully served, and leaving behind him, in his writings and in his life, memorials that cannot die? Others I might name; and to some of you, my brethren, even as I speak, the cherished image and virtues, the gifts and services of many whom you have known and honored, may have come up in grateful remembrance.

Amidst, then, these successive ravages of death, or removals to other spheres of labor, it has come that I, at a period the interval from which is in retrospection so short that it seems "even as a tale that is told," have been carried forward from the ranks of the youngest to a place with the eldest of my brethren. It becomes me to adore the goodness which has preserved me in life, and permitted me so long a place in his temple, among the servants of his Son. That sickness or bereavement has so seldom interrupted my course

of active duty, I must gratefully ascribe to the same paternal kindness; and, without entering minutely into professional details, which can scarcely awaken any other than an exclusively individual interest, I will just say, that, of more than thirty-three hundred stated services of the Sabbath, or of our established seasons of worship, which it was my duty to discharge previously to my being associated with a colleague in 1842, I supplied my place, either in person or by exchange, present or absent, almost without exception; and on no more than four or five Sabbaths, while I remained your sole Pastor, was I detained by sickness from the house of God.

But, amidst so much for personal gratitude, how many changes have I witnessed within the circle of those to whom I ministered! We have lost from among us enough, my brethren, to form a numerous congregation. At the funerals of seven hundred and ninety-two, it has been my lot to officiate, of whom five hundred and fifty-six were of our own society. And what a record of bereavements is here; of the young and the aged, of the infant of a day and of the hoary head, of the wife and the husband, of the parent and the child, of the brother and the sister, and the friend nearer than the brother! What does it not include? When, in the revelations of the last day, the books shall be opened, and the purposes of God's providence in these allotments of life and death surveyed, what a history shall then be unveiled! May it not be found, my friends, concerning us, that it has been a history of bereavements appointed, but not improved; of sorrows sent, but not sanctified. Let the

departure from among us, during the years that have past, of kindred and friends, cherished and beloved, each having awakened in its time and its degree the tenderest emotions of our hearts, appear at that great day to have been a ministry of good to our souls. For heavy must be the account of chastisements inflicted, but despised; and among the fearful denunciations of the divine displeasure is that against those who, being chastened, have not been instructed; "who regard not the work of the Lord, neither consider the operation of his hand."

There are other statistics, belonging to every ministry, which, on an occasion like the present, may not improperly be exhibited, and have, I know, their measure of interest in many minds. I shall therefore add, that, during this same period, six hundred and ninety-six have been baptized.* Two hundred and four have been added to the communicants of the church, being an average of about six each year. This number, small as it may seem, is equal to, and in one instance exceeds, the average admissions in the ministries of my predecessors, even including those periods most signalized by awakened attention to religion and observance of ordinances, in the days of Whitfield, when for a season the churches were thronged with earnest worshippers, and many flocked to the altars of God "as doves to their windows." There are entered on my records of marriages, seven hundred and ninety-two individuals, or three hundred and ninety-

* The whole number of baptisms since the foundation of the church in 1714, or one hundred and thirty-five years ago, is seven thousand seven hundred and thirty-eight; being an average of more than fifty-seven baptisms each year.

six couples, — the precise number of those whom I have buried, — many of whom, however, were not of our society. And it is proper to state, that, alike of the baptisms, admissions to the church, and of the funerals of the last six years, not a few were attended or solemnized by my esteemed friend and former associate in this ministry, the Rev. Mr. Smith ; in my relations to whom I found the highest satisfactions, unmingled by the slightest alloy; whose gifts and virtues commanded your attachment and respect; and whose farewell discourse, at his departure from among us, dwells, as I know, in the memories of many. We will unite our hearty prayers, that the new ministry on which he has entered may be richly blest; and that, in that fair and promising field of labor to which the Master hath called him, he may be honored as the instrument of lasting good.*

In the discharge of the duties of my own ministry, you, my brethren, who for any considerable season may have been worshippers here, have had opportunity to observe the principles on which I have acted, and the motives by which I have desired to be controlled. In my preaching, and in all the services of my vocation, I have sought to remember, that I was called to be a servant of God, and of his Son Jesus Christ; the minister, not of a sect or of a party, but of "the glorious gospel of the blessed God," given in "the exceeding riches of his grace," to show unto his children the way of salvation. I have not preached politics, the secular politics of the times, partly because I had little

* See Appendix.

taste for them, and possibly might be thought to have less knowledge of them, but chiefly because I never could persuade myself that such subjects were suited to the pulpit, or the pulpit to them. I knew that there were higher and nobler themes to command my best reflections, and to engage the thoughts of Christian worshippers. I have deeply felt, that they who on the holy Sabbath come up to the sanctuary, to set forth God's praise and hearken to his word, ought not to be defrauded of their purpose, and perhaps grieved in their hearts, by the insisting upon topics of transient interest, which divide the opinions, and enlist the passions, of men; or which, however important they may seem for the moment, may more fitly be presented, and to greater edification, in places less sacred and by other lips. To adopt the words of a friend and brother, on a similar occasion,* — "I have not supposed myself to be placed here to do all sorts of good, to all sorts of persons, in all sorts of ways, as it might happen," but to preach the gospel, and to fulfil my vocation as a Christian minister. Whatever other good I could accomplish compatibly with this higher object, I have not, I trust, been slow to perform. But subjects of doubtful utility, secular in their nature, or of mere temporary interest, should never, in my estimate of them, be allowed to take the place of "the great things of God's law." There are, indeed, topics — the last few years have been fruitful of such — that, from their bearings upon social order and happiness, the reformation of abuses, and the putting away of

* See a Discourse delivered at Charlestown, July, 1839, by James Walker, D.D. on taking leave of his people.

prevailing sins, might seem to demand the aids of the pulpit. And when the preacher is satisfied that he well understands them, and has found the right methods of promoting them, he will be faithful to this as to all other duties. But in this imperfect state, where with our purest purposes we may not hope to accomplish unmixed good, we must take heed lest in our ignorance we do evil. It has been the misfortune of the times, that subjects in themselves of vital moment, well worthy of commanding the attention of every lover of his kind, whether relating to war or peace, to the cause of freedom or temperance, have been so complicated and obscured by the errors and passions, the mistaken zeal or not-to-be-mistaken selfishness of men, that we are sometimes compelled to say of them, as did the patriarch of old concerning the mysteries of God's providence, "We know not how to order our speech, by reason of darkness;" and must be held guiltless, if, in our doubts and difficulties, we prefer to rest upon the broad and unquestionable principles of our common faith, of love to God and love to man, of everlasting righteousness and peace, which, faithfully exhibited, and working in the soul, have power to sanctify the individual, to purify the life, and, in God's own time, by methods that shall not fail, to put an end to war, oppression, and all unrighteousness; and, among rulers and people, nations and mankind, to establish the kingdom of holiness, peace, and love.

It has also been my endeavor to fulfil the duties of a Christian Pastor, in visiting the families of the flock. With the example before me of my respected predeces-

sor, who was eminently a brother and a friend to all his people, and knowing the value of the influence which a kind pastoral intercourse may exert, as well as the place which it holds in the minds of this whole community, I have made it an essential part of the system of my ministry. I may not hope to have accomplished to their full extent my purposes; but it has been especially my desire never to be unfaithful to those occasions, whether of joy or of grief, which invite a Pastor's presence, sympathies, and prayers. I have been in your houses of mourning, in your chambers of sickness, and have stood — oh! how often! — at the bed of death. If, my friends, in any season of your sorrow or need, when sickness threatened or death bereaved; in any dark hour of your adversity, when care was upon your spirits, and heaviness in your heart, and the rod of God upon your dwelling, I have been enabled, through my humble ministrations, to impart any consolation or strength; to revive your hopes, or to lead you for your only availing refuge to God; if, rejoicing also in your prosperity, I have done aught to heighten your joy, I devoutly bless God for the privilege, and number it with the chosen satisfactions of my ministry.

Amidst duties so varied, and a term of service so extended, it would hardly seem possible but that some mistakes should arise. If, from absence, inadvertence, or, as may sometimes happen, failing of due information, I may in any single instance have seemed wanting to my own fixed purposes or to your needs, it would be to me a subject of sincere regret. No instance, however, of this kind has been brought to my knowledge;

and with the utmost sincerity and gratitude I can say, that, upon careful searchings of my memory, I am unable to recal, in all my immediate personal intercourse of more than thirty-five years, a single look or word from you that was otherwise than kind. A more peaceful ministry, more friendly or harmonious relations with his people, no minister could ask or enjoy.

For the many infirmities and sins with which my best services have been mingled; for the errors or defects by which I may have failed to make effectual the truth, or impaired its power upon any heart, I request your forgiveness. But with far more earnestness would I seek, as my unfailing refuge, the forgiveness of Him whom I serve, before whom I must stand, and on whose boundless compassion, as our only hope, the best of us must rely.

It cannot but have been the subject of my solicitude, that, in regard to your outward prosperity as a religious society, my labors have been attended with apparently so little success. For this I am disposed, in all humility, to remember how much may be ascribed to my own deficiencies. But we have had also to contend with many disadvantages. The location of our church at a northern extremity of the city, where business is perpetually encroaching upon habitation; the dwellings of so large a proportion of our number at a distance from it, rendering a constant and punctual attendance upon the worship inconvenient, if not positively burdensome; the large number of churches around us of other denominations, with the preference of the majority of the people in this part of the city for other modes of faith and

worship,* — these and other circumstances, local and external, oppose insuperable obstacles to even the most laborious and devoted ministry. I did not expect to overcome them. Could I have spoken with the tongues of men and of angels; had I understood all mysteries and all knowledge, it would still have been a presumptuous expectation. But I could earnestly have desired to witness among yourselves a deeper sense of the things spiritual; a fuller apprehension of the true purposes of the Christian worship, independent, as they are, of a mere secular prosperity; a more general and devout attendance upon the ordinances of our faith; more earnestness and zeal in the things that belong to our everlasting peace and to "the powers of the world to come."

And now, my friends, when a few days have passed, there will have been committed to other hands and to other lips the work which, in the freshness of my youth, or with the first openings of manhood, was given me to do. I heartily rejoice in the unanimity which has, as usual, characterized your proceedings in this important interest; and on the object of your choice, your young Pastor elect, I invoke all heavenly benediction and grace. May his ministry among you be richly blest to the building of you up in the most holy faith, to the increase of your numbers, but yet more of your graces; that so you and he together may "be meet for the inheritance of the saints in light."

But, before I conclude, suffer, I pray you, the word of exhortation. You know it will be kind, and can come

* See Appendix.

only from unfeigned regard to your highest interests. Do you seek to build up this ancient church? I know that you are seeking it. Let me, then, assure you, this can be effected only by the faith, the holiness, and love of its members.

To those of you who have recently joined yourselves to this religious society, and are now interested in its welfare, permit me to say, and I say it also to him who is so soon to be your Minister, that you are come to an ancient and an honorable church; to one which, for now nearly a hundred and forty years, has held an honored place among the congregational churches of New England; and whose history, in the ministries of those who preceded me, extended over almost a century of years, — the ministries of Webb and of Thacher, of Eliot the elder and the younger, is the record of able, faithful, and accepted service on their part; and, with one memorable exception, at an early period of its existence, of harmony and peace in the people. I love and honor the memory of my predecessors. Would to God that more of their mantle had fallen upon me! May an abundant portion of their spirit be shed upon him who is to come after me! But, my friends, be you assured, that you can fulfil your own wishes of increasing this church, only by your Christian conduct and your Christian lives. It is not enough that you contribute to the support of Christian worship. This may be done with merely worldly purposes, and with great liberality too, by such as have neither faith nor reverence for the things of God. It is not enough that you come to church for half a day, and find your rest or your pleasures in the

other half. It is not enough that you commend the gifts of your youthful Pastor, and, in the freshness of your new relation and the ardor of your hopes, trust to him to do all things; and then, as the manner of some is, when experience has shown that no mortal can do every thing, to complain that he does nothing. It is to little purpose that you profess to value his ministry, if it be only for bringing accessions to your church, and enhancing the value of your pews. No, my friends; this is not the spirit, nor these the methods, by which your prosperity as a people, still less your welfare as individuals, your growth in grace and in the knowledge of God, is to be advanced. Cherish, therefore, I pray you, as the only effectual instrument for the accomplishment of your own wishes, as the only means for the advancement of this or any other church, that faith which works by love and purifies the heart. Seek for that personal holiness, that inward life of the soul, without which, though you have a name to live, you are dead. Let the love of God reign in your hearts. Let his word be your law, that so it may be your everlasting hope. Honor the ordinances of his Son. Bring your young children to be baptized in his name; and come yourselves to this table of his love, where I have rejoiced to meet some of you, but have sorrowed that I met no more. Spare your young Pastor the grief of laboring in vain; give him the encouragement of your constant presence, your sympathy and prayers; and, to your children and to your household, give the blessing of your pure example, of your upright and holy lives.

And now, brethren, I commend you to God, and to the word of his grace. May the very God of peace be with you, govern you, and lift you up for ever. May the grace of Christ Jesus dwell in you; and, though we may henceforth be separated in the worship of the earthly temple, may we still be joined in one heart, and, when the services and the trials of earth shall have passed, be found together in the temple of God in heaven.

APPENDIX.

Note A.

The Rev. Amos Smith, a graduate of Harvard University and of the Theological School in Cambridge, was ordained as Colleague Pastor of the New North Church, Dec. 7, 1842, and retired from his office, June 4, 1848; having served in it for the term of five years and a half, with the cordial acceptance and esteem of the people. On the morning of that day, he preached a farewell discourse to his people from Phil. i. 27, which was heard with deep attention, and has left enduring impressions.

A few weeks previously to this occasion, and in anticipation of it, the following letter was addressed by the Senior Pastor to the members of the society.

"Boston, April 29, 1848.

"My Christian Friends, — The time for your annual meeting being near, and my respected colleague having signified to us his purpose of shortly relinquishing his charge, I consider the present as the proper opportunity for communicating publicly what I have already intimated to some among you.

"And, with a view to your adoption, after my colleague shall have withdrawn, of any measures which you may deem expedient for the welfare of the society, I beg leave to relinquish to the Standing Committee, or to such other Committee as you may appoint, the care of supplying the pulpit after the

first Sunday of June next; and should you, as I earnestly hope, be guided to the choice of another Pastor, I request, that, from and after the settlement of such Pastor, my own relations and duties, as your Minister, may cease.

"With my fervent wishes for the welfare of our ancient church, the cherished object of our most sacred associations, and for your own welfare, spiritual and temporal, as individuals and as a society, I am, Brethren, your Friend and Pastor, "FRANCIS PARKMAN."

Agreeably to the above request, the pulpit was supplied for several months, with a view to the selection of a Pastor, until Sunday, Nov. 26, when, it being understood that the Proprietors would on that day proceed to a choice, the following letter was addressed to them: —

"BOSTON, Saturday evening, Nov. 25, 1848.

"My Christian Brethren, — I regret that indisposition must prevent my attending church to-morrow; but, being informed that the choice of a Pastor may be the subject of your consideration, I commend to your favorable acceptance the following communication.

"And, with the view of giving every facility in my power to an object so important, I beg leave to refer you to a letter addressed to you on the 29th of April last, in which, in order that full opportunity might be given to your hearing of candidates, I express my wishes, that, from and after the settlement of another Pastor, my own relations, as your Minister, may cease.

"From the above it will appear, that the way is now fully open to the Proprietors to proceed, should they see fit, to the choice of a successor, so far as any action of mine is needful for the purpose. It is my wish, that it may be so understood; and that, in the event of the settlement of another Pastor, my own connection and responsibility may cease.

"But, as I hold other relations connected with my office as a Congregational Minister, from which it may not be expedient

for me immediately to withdraw, I request, for the purpose of leaving me at liberty in this regard, that the date of the dissolution of my pastoral connection may be postponed to an interval of three months from the present, or to the first of March, 1849.

"And now, brethren, with my earnest hopes for your unanimity and success in the choice of a Pastor, that he may be a rich blessing to yourselves and to the whole flock, and with my unabated affection and best wishes for a religious society, with whom I have been so happily connected for now nearly thirty-five years, I am your faithful Friend and Servant,

"Francis Parkman."

At the above meeting of the society, Mr. Joshua Young, a graduate of Bowdoin College, and afterwards of the Theological School in Cambridge, was unanimously elected Pastor; and, having accepted the invitation, a meeting of the brethren of the church was held on Lord's day, Jan. 14th, when the following resolutions were adopted: —

"*Voted*, That the members of this church would unitedly offer the expression of their unfeigned and undiminished affection and respect to the Rev. Dr. Parkman, who has for so long a time and so satisfactorily administered to us in the pulpit, and at the altar of our common faith, and been to us a truly Christian Pastor. And as, in the providence of God, our said beloved Pastor is about to separate himself from the people of his charge, we do sincerely and devoutly pray, that the Father of mercies would have him and his in his holy keeping, and bless them with his choicest blessings.

"And whereas the members of this religious society, within which this church is established, have chosen Mr. Joshua Young to be their Pastor, we do cordially unite with them in accepting Mr. Young to be our Pastor and Teacher; beseeching the Father of our spirits to bless the connection, and make it fruitful of good to the souls of both the Pastor and the flock.

"*Voted*, That the above votes be communicated to the meeting of the members of the society, with the request, that they be placed on their records as the doings of the church."

Accordingly, at a meeting of the proprietors, held on the afternoon of the same day, the Hon. James Clark being Moderator, the above resolutions were presented; and, agreeably to the request of the church, it was voted unanimously, that they be placed on the records.

The senior Deacon, Robert Lash, Esq. then stated, that he had also certain resolutions, which were prepared by the Moderator, and which undoubtedly expressed the sentiments of this society; that he would now read the same, and move their acceptance: —

"*Resolved*, That the dissolution of the connection which has so long subsisted between our Rev. Pastor and this society; the thought that a separation is so soon to take place, and that one to whom we have been so long accustomed to look as our spiritual adviser and guide is about to be withdrawn from us; the reflection on the many scenes of joy and sorrow through which we have passed together, both in our dwellings and in the temple of our God; — the indulgence in these and kindred thoughts naturally arising from the contemplation is calculated to impress us with feelings of regret and sadness.

"*Resolved*, That we feel sensibly impressed with the solemnity of the approaching separation; that we hold in grateful remembrance our beloved Pastor, the Rev. Dr. Parkman; that, in his retirement from the labors of the ministry, which under the divine blessing we have been for so many years permitted to enjoy, he carries with him our most fervent wishes and earnest prayers for his future welfare and happiness; and that his sincere devotion to his calling, and his readiness at all times to co-operate with the society in whatever would tend to promote its spiritual or temporal interests, regardless of personal sacrifices, entitle him to our warmest thanks and lasting gratitude."

It was then voted unanimously, that the same be adopted and recorded; and that the Clerk be requested to send a copy of the foregoing transactions of this society to the Rev. Dr. Parkman.

(Signed) JOHN B. TREMERE, Clerk.

Note B.

On Thursday evening, Feb. 1, 1849, Mr. Joshua Young was ordained as Pastor of the New North Church and Society. A numerous council was convened on the occasion, of which the Rev. Dr. Pierce, of Brooklyn, was chosen the Moderator. The public religious services were introduced with prayer by the Rev. T. B. Fox, and selections of Scripture by Rev. T. S. King. The sermon was preached by Rev. Frederick H. Hedge, of Bangor; the prayer of ordination was offered by Rev. Dr. Parkman; the charge by Rev. F. D. Huntington; the right hand of fellowship by Rev. S. H. Winkley; the address to the society by Rev. Chandler Robbins; and the Benediction was given by the new Pastor.

At the council, after the usual transactions pertaining to the ordination, on the motion of Rev. S. K. Lothrop, seconded by Rev. N. L. Frothingham, D.D. the following preamble and resolution were unanimously adopted: —

"Whereas the members of this ecclesiastical council have learned with regret, that the Rev. Dr. Parkman, for so many years the faithful and devoted Pastor of the New North Church in this city, has resigned that office; the resignation to take effect on the first of March next: *Resolved*, That we cherish, and hereby desire to convey to him the assurance of our cordial Christian sympathy, our high respect for his character, our sense of his fidelity as a Christian Minister, and our sincere wishes and earnest prayers for his future usefulness and happiness."

(Signed)

THOMAS B. FOX, Scribe of the Council.

Note C.

The succession of Ministers in the New North Church, from the time of its establishment to the present, is as follows: —

	Ordained.	Time of Decease.	Age.
Rev. John Webb	Oct. 20, 1714	April 16, 1750	63
„ Peter Thacher, installed	Jan. 28, 1723	March 1, 1739	61
„ Andrew Eliot, D.D. . .	April 14, 1742	Sept. 13, 1778	59
„ John Eliot, D.D. . .	Nov. 3, 1779	Feb. 13, 1813	59
„ Francis Parkman, D.D.	Dec. 8, 1813		
„ Amos Smith	Dec. 7, 1842		
„ Joshua Young . . .	Feb. 1, 1849		

Note D.

Within the precincts of what is usually designated as "the North End," or the northern districts of the city, are no less than thirteen churches of various denominations; namely, three Congregational (the Second Church, for the present closed, the New North, and the Salem-street), two Baptist, two Methodist, one Episcopal, one Universalist, two Roman Catholic, and two churches or "Bethels" for seamen. Within a few years past, there were at the same period still more than these, some of which have become extinct, or been removed to more favorable locations. At the present time, within a space occupied by less than a hundred dwelling-houses, there will be found seven churches, most of them containing numerous congregations. It is evident, then, as was well exhibited by my friend and brother, the Rev. Chandler Robbins, in his able and affectionate "Address to the People," at the ordination of my successor, that, from the large number of neighboring churches with their diversities of faith, serious obstacles must arise to the success of even the most gifted and devoted Unitarian ministry. Such obstacles can be overcome, if at all, only by the united fidelity and zeal of the pastor and the people.